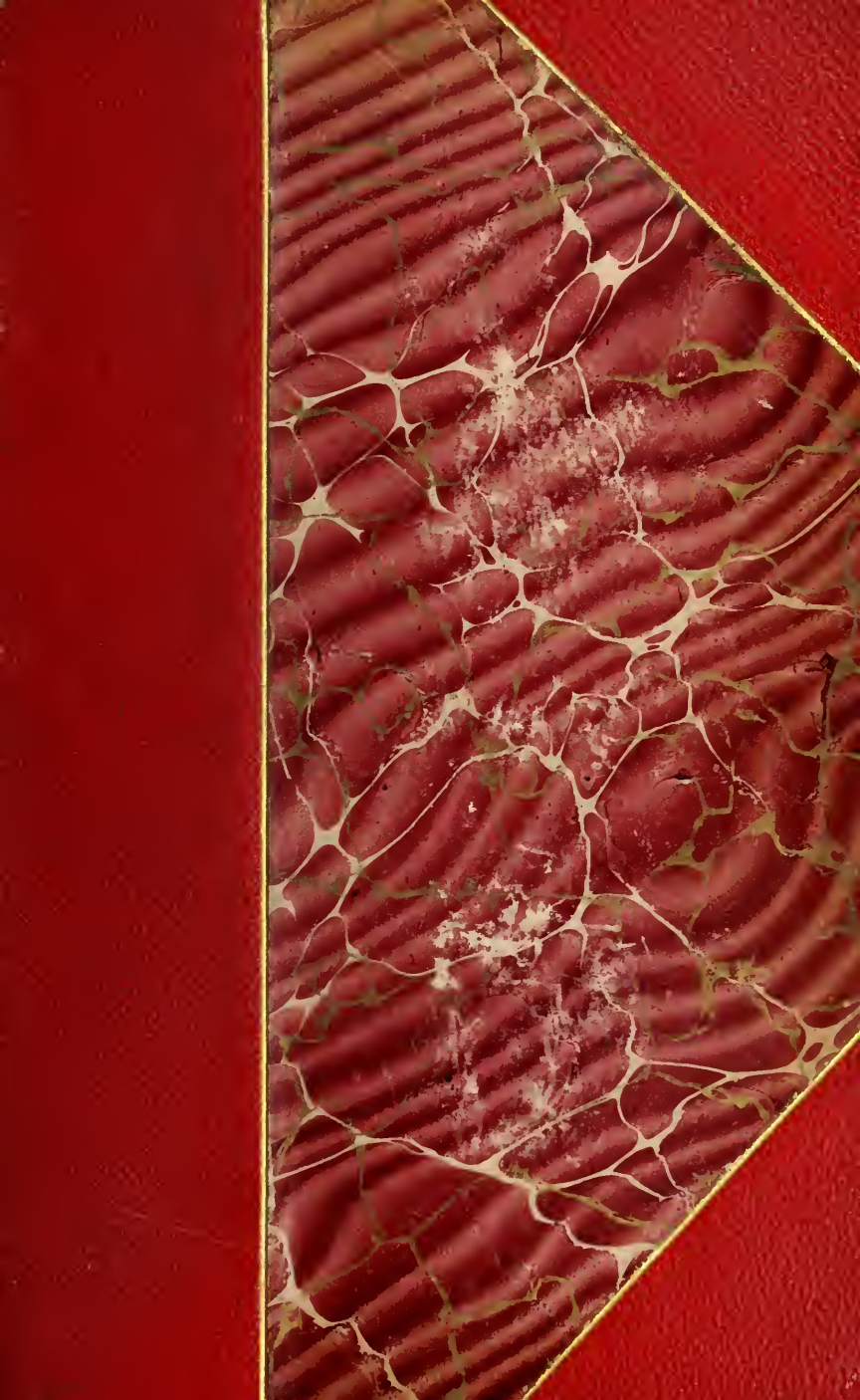

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Revolution-Principles:

Being a Full

DEFENCE

OF THE

Bishop of St *Asaph's*

PREFACE

TO HIS

Four SERMONS:

In ANSWER to

The OBJECTIONS which have been made against it; Proving them to be all Groundless, by *Scripture*, *Law*, and *Reason.*

LONDON:

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THE PREFACE.

I *Never can be weary of reading the incomparable Preface to the Lord Biſhop of St.* Aſaph's *Four Sermons: And believing every good* Engliſhman *has the ſame Sentiments, I flatter my ſelf, theſe new Reflections upon it will not be unwelcome. Thoſe who attempt to deſtroy the Principles that brought about the* Revolution, *abuſe Scripture, and wreſt it to their wicked Senſe, as much as* Papiſts, Socinians, *and other Heterodox Writers. They pretend the* Bible *is on their Side; whereas there is hardly a Word in it taken in its Genuine Senſe that is not againſt their Pernicious Doctrines: From whence I have heard it call'd, with too much Levity, the moſt* Whiggiſh *Book in the World. If Truth, Juſtice, Reaſon, and Virtue are againſt Tyranny and Oppreſſion, and the* Whigs *by their Principles are oblig'd to maintain the*

One and oppoſe the Other ; it is no Wonder that the Sacred Writings ſpeak for Them ; ſince nothing Sacred can countenance Oppreſſion and Tyranny.

'Tis a Pitiful and Shameful Thing, *ſays his Lordſhip in his Sermon on the Queen's Acceſſion to the Throne*, that Men either in Ignorance or Flattery, where they meet with ſuch Noble Expreſſions of the Kingly Office, as that his *Power is of God*, and *the Ordinance of* God, *and that he is in God's Stead and his Vicegerent*, and the like, ſhould either give it a wrong Turn, by giving the Prince from thence a lawleſs and unbounded Power, becauſe that God's is ſo ; or only enforce from thence the Obedience and Subjection of the People *without Reſerve* ; never concerning themſelves with ſhewing the indiſpenſible Obligations which all thoſe Noble Expreſſions lay upon Princes *to be Juſt, and to rule in the Fear of God* ; and in all Things to repreſent that great Original from whence they derive. *They have their Power from God, no doubt of it* : 'Tis therefore only the Power of doing Good : For God Himſelf has no other Power : They cannot then exceed their Principal ; He can give them no other Power than what he is inveſted with himſelf ; They can therefore have no Power from him to do Injuſtice, Oppreſſion, or any

any manner of Miſchief. *The Pleaſure in reading ſuch admirable Arguments, would tempt me to repeat the whole Sermon; but we are confin'd in too narrow a Compaſs, and muſt refer the Reader to it. It being become faſhionable to cry up the* Happineſs *and* Glory *of* France, *and to run down the* Dutch, *as a Barbarous Deſpicable People; let us ſee in the ſame Sermon what an Image my Lord gives us of ſuch Glory and Happineſs; that we may from thence be able to form the better Judgment of the Merit of each Nation, and thereby direct our Friendſhip.* Provided, *ſays his Lordſhip, that* Princes be happy, all is well, and little or no Regard is had to the People. 'Tis enough, it ſeems, for moſt of the Kingdoms of the World, if their Princes be Rich and Powerful, able to take their Neighbours Towns and Countries, and able to hinder other Princes from taking theirs; able to do a great deal of Miſchief to other Princes Subjects, at the Expences of the Lives and Eſtates of their own; and able to protect their own People from the Violence of their Neighbours: And ——one can go no farther, for they will not be able to protect them from their own Arbitrary Violence, Oppreſſion, and Exactions; 'tis Happineſs enough they think, that they defend their Prey from other Lyons, to devour it at their own Lei-

ſure

ſure themſelves. This is, for ought I ſee, all the Happineſs that moſt other Nations of the World enjoy : They are happy, in having Princes Rich and Powerful, full of Honour and Magnificence, Empires of large Extent, Caſtles and Forts impregnable, Armies innumerable, and Gariſons in every City. But if this be the Happineſs of a People, 'tis ſurely ſuch as is not to be envy'd. *The Happineſs of a People muſt appear in the People and be felt by the People.* And it is not from the Splendor and Profuſion of a Court, nor Glitterings of a Camp, nor the fine Habits of a numerous Guard, nor ſtately Edifices of a few great Men, and their Luxurious Way of Living; 'tis not from theſe that Strangers ought to form a Judgment of the Peoples Happineſs ; *for all theſe Things may be ſo much at the Peoples Expence, that they may be in truth the more unhappy for theſe ſo fine Appearances of Happineſs* ; but from their *Eaſe*, their *Plenty*, and their *LIBERTY*. Then it is right, there is the happy Country, where both the Prince and People too are Happy ; not in the Airy and Fantaſtick Notions of *a Prince's Glory* and *Renown*, but in his Wiſe and Righteous Government ; his Seaſonable diſpenſing Juſtice and Mercy ; his Care, Affection, and Encouragement of all his People. *How* Lewis the XIVth has been an Encou-

rager

rager of all his People, *let Two Millions of Souls, now living in miſerable Exile for Conſcience ſake, witneſs: And how all the Parts of this Mock Happineſs fit exactly his Government, we cannot be ignorant, whoſe hard Hap it is to have ſuch a Neighbour. Thoſe who ſpeak well of that Monarch, having never a good Word for King* William *the* III^d *of Glorious and Immortal Memory; Let us remember what my Lord Biſhop ſays of him in the ſame* Acceſſion *Sermon*: That Reign will be as memorable and as welcome to Poſterity, as any we have had, without ſuch a Mark to note it by as an *Inauguration-Day*: And heretofore, when People ask'd, Why ſuch a Statue was not Crowned? It was thought a greater Honour, than the asking, Why ſuch a Statue was? Let but a Reign be memorable for True and Solid Benefits deſigned and done to a Nation, and it will eat out all the Teeth of Malice, and live in Praiſe, in ſpite of all the Oppoſition of the World. This Day put an end to that great Life which all the World of Friends and Enemies knew how to value, except a few poor *Engliſh* Wretches, *&c. Theſe are the Wretches, who in ſlaviſh Flattery to a prevailing Humour, are ſo lowd on every miſtaken Occaſion of Joy and Rejoycing, and ſo ſilent on this ever* Happy Day the Fourth of *November, that gave Birth to our Deliverance and Deliverer,*

Deliverer; who made a Jeſt or a Crime of ſolemnizing ſo lately the Anniverſary of the Preſumptive Heir to the Crown; and traiterouſly commemorated that of an Attainted Pretender. May the good God confound their Devices, and preſerve theſe Nations from the Dangers that threaten them as a Puniſhment for their Ingratitude to their beſt Friends.

Some OBSERVATIONS upon Bishop *Fleetwood's* Four Sermons, &c.

NOthing can be so grateful to a good *Englishman*, as to find that amid the Dangers which threaten us, the Good Cause we have been fighting for above these Twenty Years, will not want Champions of the *Highest* Character: Such whose Learning and Piety add as much Honour to their Sacred Order, as they receive from it: Such as can have no mean Prospects to flatter, by sacrificing their Reason and their Conscience to the Interest of a Prevailing Party: Whom all the World must perceive to write out of Principle, with that Force and Eloquence, of which so great a Subject as the *LIBERTY* of Mankind is worthy.

We must be mad or blind, not to see the Attempts which are making by the Enemies of our *Constitution*, to destroy it; and the *Hopes* they have of Success. Let any one read the following Paragraphs out of the *Supplement* of the 19th of *May*, and the *Post-Boy* of the 20th, and he cannot but be alarm'd at such daring Treason, unless he is a Well-wisher to it.

SUPPLEMENT.

" *Hague, May* 24. N. S. Though the Occa-
" sion of the E. of *Strafford*'s sudden Voyage
" into *England*, is yet a Secret in these Coun-
" tries, it is not doubted but soon after his Ex-
" cellency's Return, some Scheme for a Ge-
" neral Peace will appear to the World. The
" Reports that are rais'd here, of the Weak-
" ness and Death of the Young *Dauphin*, have
" no manner of Foundation; being the pure
" Effect of the Malice of those, who were
" they to have their Wish, there wou'd be no
" King or Queen living in *Christendom*.

POST-BOY.

" *Hague, May* 24. N. S. The same Repub-
" lican Hands who have so often since the
" Chevalier *de St. George*'s Recovery, kill'd
" him in our Publick Prints, have now re-
" duc'd the young Dauphin of *France* to that
" desperate Condition of Weakness, and
" Death it self, that it is hard to conjecture
" what Method they will take to bring him
" to Life again. Mean time, we are assur'd,
" by a very good Hand from *Paris*, That on
" the 20th Instant, this young Prince was as
" well as ever he was known to be since the
" Day of his Birth. As for the other, they
" are now sending his Ghost we suppose (for
" they never had the Modesty to contradict
" their Assertions of his Death) to *Commerci*
" in *Lorrain*, attended only by four Gentle-
" men, and a few Domesticks of little Con-
" sideration.

" ſideration. The Baron *de Bothmar* having " delivered in his Credentials, to qualify him " as an Ambaſſador to this State, (an *Office* to " which his greateſt Enemies will acknow- " ledge him to be *equal!*) is gone to *Utrecht*, " whence he will proceed to *Hanover*, but " not ſtay long at that Court, for Fear the " Peace ſhould be made during his *lamented* " Abſence !

There never cou'd have been ſo Sovereign an Antidote to this and all ſuch Poiſon daily diſpers'd by the *Poſt-Boy*, and his *Brethren*, as the Four Excellent *Sermons* lately publiſh'd by the Right Reverend Father in God the Lord Biſhop of St. *Aſaph*, of whom a very great *Prelate* was pleaſed to ſay on this Occaſion, *He has outdone us all.* And of whom alſo the *Spectator* moſt judiciouſly obſerves, that *he has, like a good Man and a good Chriſtian, in Oppoſition to all the Flattery and baſe Submiſſion of falſe Friends to Princes, aſſerted, That Chriſtianity left us where it found us as to our civil Rights.* The incomparable *Preface* to his Lordſhip's Sermons ought to be written in Letters of Gold, or rather on the Heart of every Honeſt *Britain*, who has a true Concern for the Proteſtant Succeſſion, without which we are Slaves and Idolaters for ever. I intend to obſerve how his Lordſhip has maintain'd theſe Noble Sentiments of Liberty, in that and the *Four Sermons* occaſionally preach'd by him. Of which only the Third, on the Death of the Duke of *Glouceſter*, was ever printed before. But I ſhould think my ſelf at this time guilty of a Sin to the Publick, to interrupt his Lordſhip's Divine

Senſe

Sense in his Preface with any poor Reflections of mine, and shall therefore first give it the Reader entire.

The Lord Bishop of St. Asaph's Preface to his Four Sermons.

" 1. THE Publishing a few Sermons, " whilst I live, the latest of which " was preach'd about eight Years since, and " the first above seventeen, will make it very " natural for People to enquire into the Oc- " casion of doing so: And to such I do very " willingly assign these following Rea- " sons.

2. " First, From the Observations I have " been able to make, for these many Years " last past, upon our publick Affairs; and " from the natural Tendency of several Prin- " ciples and Practices, that have, of late, been " studiously revived, and from what has fol- " lowed thereupon, I could not help both " fearing and presaging, that these Nations " would some Time or other, If ever we " should have an enterprizing Prince up- " on the Throne, of more Ambition than Vir- " tue, Justice, and true Honour, fall into the " Way of all other Nations, and lose their " *Liberty*.

3. " Nor could I help foreseeing, to whose " Charge, a great deal of this dreadful Mis- " chief, whenever it should happen, would be " laid,

" laid, whether juſtly or unjuſtly was not my
" Buſineſs to determine; but I reſolv'd, for
" my own particular Part, to deliver my
" ſelf, as well as I could, from the Reproach-
" es and Curſes of Poſterity, by publickly de-
" claring to all the World, that altho' in the
" conſtant Courſe of my Miniſtry, I have ne-
" ver failed, on proper Occaſions, to recom-
" mend, urge, and inſiſt upon, the loving,
" honouring, and the reverencing the Prince's
" Perſon, and holding it, according to the
" Laws, inviolable and ſacred, and paying all
" Obedience and Submiſſion to the Laws,
" tho' never ſo hard and inconvenient to
" private People: Yet did I never think my
" ſelf at Liberty, or authoriz'd to tell the
" People that either *Chriſt*, St. *Peter*, or St.
" *Paul*, or any other holy Writer, had, by
" any Doctrine delivered by them, ſubverted
" the *Laws* and *Conſtitutions* of the Country
" in which they lived; or put them in a
" worſe Condition, with Reſpect to their
" Civil Liberties, than they would have been,
" had they not been Chriſtians. I ever thought
" it a moſt impious Blaſphemy againſt that
" Holy Religion, to father any thing upon
" it, that might encourage Tyranny, Oppreſ-
" ſion, or Injuſtice, in a Prince; or that ea-
" ſily tended to make a free, and happy Peo-
" ple, *Slaves*, and *miſerable*. No: People may
" make themſelves as wretched as they will;
" but let not God be called into that wicked
" Party. When Force, and Violence, and
" hard Neceſſity, have brought the Yoak of
" Servitude upon a Peoples Neck, Religion
" will ſupply them with a patient and ſub-

" miſſive

" missive Spirit under it, till they can in-
" nocently shake it off: But certainly Religion
" never puts it on. This always was, and this
" at present is, my Judgment of these Mat-
" ters: And I would be transmitted to Poste-
" ty (for the little share of Time such Names
" as mine can live) under the Character of
" one who loved his Country, and would be
" thought a *good Englishman*, as well as a *good*
" *Clergyman*.

3. " This Character I thought would be
" transmitted, by the following Sermons,
" which were made for, and preached in a
" private Audience, when I could think of
" nothing else but doing my Duty on the Oc-
" casions that were then offer'd by God's
" Providence, without any manner of Design
" of making them publick: And for that Rea-
" son, I give them now, as they were then
" delivered. By which I hope to satisfie these
" People who have objected a Change of Prin-
" ciples to Me, as if I were not now the same
" Man I formerly was. I never had but one
" Opinion of these Matters; and that I think
" is so reasonable and well grounded, that I
" believe I never can have any other.

4. " Another reason of my publishing these
" Sermons, at this time, is, that I have a
" Mind to do my self some Honour, by do-
" ing what Honour I could to the Memory
" of Two most excellent Princes, and who
" have very highly deserved at the Hands of
" all the People of these Dominions, who
" have any true Value for the *Protestant Reli-*

" *gion*

" *gion*, and the *Conſtitution* of the *Engliſh Go-*
" *vernment*, of which they were the great *De-*
" *liverers* and *Defenders*. I have lived to ſee
" their illuſtrious Names very rudely handled,
" and the great Benefits they did this Nation,
" treated ſlightly, and contemptuouſly. I
" have lived to ſee our Deliverance from *Ar-*
" *bitary Power*, and *Popery*, traduced and vilified
" by ſome who formerly thought it was their
" greateſt Merit, and made it Part of their
" Boaſt and Glory, to have had a little Hand
" and Share in bringing it about: And others
" who, without it, muſt have lived in Exile,
" Poverty, and Miſery, mainly diſclaming it,
" and uſing ill *the Glorious Inſtrument* thereof.
" Who could expect ſuch a Requital of ſuch
" Merit? I have, I own it, an Ambition of
" exempting my ſelf from the Number of *un-*
" *thankful* People. And as I loved and ho-
" noured thoſe Great Princes living, and la-
" mented over them when dead, ſo I would
" gladly raiſe them up a Monument of Praiſe,
" as laſting as any Thing of mine can be; and
" I chuſe to do it at this Time, when it is ſo
" unfaſhionable a Thing to ſpeak honourably
" of them.

4. " The Sermon that was preached upon
" the Duke of *Glouceſter*'s Death, was printed
" quickly after, and is now, becauſe the Sub-
" ject was ſo ſuitable, joyn'd to the others.
" The Loſs of that moſt promiſing and hope-
" ful Prince was, as that time, I ſaw, unſpeak-
" ably great; and many Accidents ſince have
" convinced us, that it could not have been
" over-valued. That precious Life, had it
" pleaſed God to have prolonged it to the

" uſual Space, had ſaved us many Fears, and " Jealouſies, and dark Diſtruſts, and prevent- " ed many Alarms, that have long kept us, " and will keep us ſtill, waking and uneaſy. " Nothing remaining to Comfort and ſup- " port us, under this heavy Stroke, but the " Neceſſity it brought the King and Nation " under, of ſettling the *Succeſſion* in the Houſe " of HANOVER, and giving it an *Hereditary* " *Right*, by *Act* of *Parliment*, as long as it con- " tinues *Proteſtant*. So much Good did God " in his merciful Providence, produce from a " Misfortune, which we could never other- " wiſe have ſufficiently deplored.

5. " The fourth Sermon was preached upon " the Queen's *Acceſſion* to the Throne, and in " the firſt Year in which that Day was ſo- " lemnly obſerved (for by ſome Accident or " other, it had been over-looked the Year be- " fore) and every one will ſee, without the " Date of it, that it was preached very early " in this Reign, ſince I was able only to *pro-* " *miſe* and *preſage* its future Glories and Suc- " ceſſes, from the good Appearances of Things, " and the happy Turn our Affairs began to " take; and could not then count up the Vi- " ctories and Triumphs that, for ſeven Years " after, made it, in the Prophet's Language, " *a Name, and a Praiſe among all the People of the* " *Earth.* Never did ſeven ſuch Years toge- " ther paſs over the Head of any *Engliſh Mo-* " *narch*, nor cover it with ſo much Honour: The " Crown and Sceptre ſeemed to be the *Queen*'s " leaſt Ornaments. Thoſe, other Princes wore " in common with Her: And Her great per- " ſonal Virtues were the ſame before, and

" ſince.

" ſince. But ſuch was the Fame of Her Ad-
" miniſtration of Affairs at home; ſuch was
" the Reputation of Her Wiſdom and Felicity
" in chuſing Miniſters; and ſuch was then e-
" ſteemed their Faithfulneſs and Zeal, their
" Diligence and great Abilities in executing her
" Commands: To ſuch a Height of military
" Glory did Her Great *General* and Her *Armies*
" carry the *Britiſh* Name abroad: Such was
" the Harmony and Concord betwixt Her
" and Her *Allies*: And ſuch was the Bleſſing
" of God upon all Her Councels and Under-
" takings, that I am as ſure as Hiſtory can make
" me, no Prince of Ours was ever yet ſo proſ-
" perous and ſucceſsful, ſo loved, eſteemed,
" and honoured, by their Subjects and their
" Friends, nor near ſo formidable to their E-
" nemies. We were, as all the World ima-
" gined then, juſt entring on the Ways that
" promiſed to lead to ſuch a Peace, as would
" have anſwered all the Prayers of our religi-
" ous Queen, the Care and Vigilance of a
" moſt able Miniſtry, the Payments of a wil-
" ling and obedient People, as well as all the
" glorious Toils and Hazards of the Soldiery;
" when God, for our Sins, permitted *the Spirit*
" *of Diſcord* to go forth, and, by troubling ſore
" the Camp, the City, and the Country, (and
" oh that it had altogether ſpared the Places
" ſacred to his Worſhip!) to ſpoil, for a Time,
" this beautiful and pleaſing Proſpect; and
" give us, in its Stead, I know not what ----
" Our Enemies will tell the reſt with Pleaſure.
" It will become me better to pray to God to
" reſtore us to the Power of obtaining ſuch a
" Peace, as will be to his Glory, the Safety,

" Honour, and the Welfare of the Queen and
" her Dominions, and the general Satisfaction
" of all Her High and Mighty Allies,
May 2. 1712.

How happy would it be for themſelves and the Nation, if thoſe *to whoſe Charge a great deal of the dreadful Miſchief we fear will fall,* wou'd in time do their utmoſt to avoid the *Reproaches and Curſes of Poſterity,* with which this Pious and Learned Prelate ſo juſtly threatens them, and which they will ſo juſtly deſerve. Wretched will be the Comfort of thoſe unhappy Slaves, that in the Day of Bondage ſhall have no other Relief, but in the Curſing the Authors of it; who will then too late ſee their Error, and have this Miſery, which like that of the damn'd, will be aggravated by their reflecting, that they were not only the Cauſe of their own Perdition, but that of their whole Country. Sophiſtry will not lighten the Weight of their Chains; and when they feel the Pain there will be no more Advocates for Tyranny; ſuch as is admirably well deſcrib'd by the Biſhop in his Sermon on the Death of Queen *Mary*.

" What a fearful Condition, ſays his Lord-
" ſhip, are the People in, when they to whom
" they are entruſted have not the Fear of God
" before them? When they who are ordain'd
" of God to be a Terror to Evil Works are a
" Terror to the Good? When they who by
" Appointment are the Miniſters of God to
" us for good, and Revengers to execute
" Wrath upon him that doth Evil, and are

" or-

" ordain'd of God to attend continually upon
" this very thing, ſhall think of nothing leſs,
" but give themſelves to all Injuſtice, Vio-
" lence and Oppreſſion, and live as if the
" World of Subjects were their Slaves, and
" were not to be treated with Humanity and
" Equity? As if they utterly forgot, or ra-
" ther never thought upon the very End of
" their Inſtitution and Appointment, which
" is the Preſervation of the World in Peace
" and Order. It is undoubtedly a Heavy
" Thing for People to fall into ſuch Hands
" of Wickedneſs: To be govern'd by ſuch
" Princes as know not why they are Princes
" of ſuch a People, but becauſe they were
" born of Princely Parents, and know no o-
" ther uſe of Wealth and Power, but living
" vainly and luxuriouſly, and tyrannizing
" over innocent and quiet People: Such
" Princes do but ill reſemble God, whoſe Mi-
" niſters and Vicegerents they are on Earth,
" for he appoints them for the beſt of Ends
" and Purpoſes, the Good of their Reſpective
" People; and when they leave conſidering
" and conſulting that, they forget the prin-
" cipal End of God's Ordinance and Inſti-
" tution of Government. It is the greateſt
" Praiſe and Honour we can pay to a Reli-
" gious, Juſt, and Victorious Prince, to re-
" preſent how tedious both to God and all
" Good Men, how miſchievous to Mankind,
" and how deſtructive of the End of Govern-
" ment a Wicked and Ungodly Prince is, for
" One is the Foil to the Other, and ſets him
" off with all Advantage: He is, as it were,
" the Guardian Angel of his Kingdom,

ſtill

" ſtill watching over it for Good, and ſtill " defending it from Miſchief: Whereas the " Other is but as an Evil Spirit, powerful " only to do Miſchief, and doing it moſt " commonly where he ſhould do moſt " Good.

Can any *Engliſhman* be fond of living in ſuch Circumſtances? And ſuch ſurely will be Ours, if ever we are ſo ſtupid as to prefer a Popiſh Succeſſor to a Proteſtant one: Popery, at leaſt *French* Popery, being always attended with Slavery, and as inſeparable from it as Poverty from Bondage. In the next Pages of this Sermon, His Lordſhip with Admirable Diſcernment marks out what are the Methods of the Governments that tend to Tyranny; what the Wiles ſuch Princes and their Miniſters make uſe of. How they abandon that Honeſty and Plain-dealing, thoſe Open and Wholſome Councils which Good Princes purſue, and take to dark and deceitful Ways.

" Religion (*to uſe my Lord's own Words*) " will not barely permit, but it will excite a " King to ſuch prudent and diſcreet Manage- " ment, as will ſuffice to make Himſelf and " People happy. As for that crafty Over- " reach, that extraordinary Refinement upon " Politicks, that Readineſs of promiſing every " Thing that is demanded, and that Eaſineſs " of breaking all the Bonds and Oaths that " tye Society, and keep the World in Peace " and Order: I own, Religion is an Enemy " to this, and will not let a Prince engage " in any ſuch Ungodly Wiſdom and Friend- " ſhip.

The

The *French* King, whose Friendship we are lately so fond of, has govern'd his Ruin'd People by these Politicks; and there are doubtless in *Europe* Politicians of the same Make, was it as much in their Power to shew it. Their Craft and Subtilty, is livelily painted in the next Page of this Sermon.

" This Wicked Wisdom of this Wicked " World has sometimes serv'd a Present Turn: " It has sometimes deliver'd from a Present, " or Impendent Mischief, and gain'd some- " times a wanted or desir'd Advantage. But " this is for the present only; it do's not serve " them long; a little Time discovers the De- " ceit; and the rest of the World are but " thereby the more allarm'd. One Man may " deceive another by Pretence of Sincerity " and Truth, by fair and specious Promises, " and by Appearance of great Honesty and " Justice; he may deceive his Neighbour, " Credulous and Open-hearted, to his great " Damage, it may be, his Undoing. But af- " ter all, this is not Wisdom, this is but a " Fetch for the present, this Skill will fail " him in the next Experiment; all that have " heard of his Dexterity will shun the Deal- " ing with him, and apprehend themselves un- " safe in such a Man's Company, or they will " treat him with so much Watchfulness, such " Sharpness and Suspicion, that he shall find " himself discover'd and laid open, unable to " procure the Advantages he otherwise might " reasonably have lookt for, and be counted " as a Common Enemy.

How

How unlike are the following Sentiments to Court-Sermons, and indeed to almoſt all State-Sermons, in which Princes are made as Infallible as Popes; as if they had not only a Divine Right, but a Divine Being, and cou'd Err no more than the Deity.

" As Princes deſire to be deliver'd to Po-
" ſterity, ſo they muſt e'en behave themſelves
" to the preſent Age they live in: For how-
" ever ready People are to applaud the Acts
" of Living Kings, yet few regard the Dead;
" or are afraid to ſpeak the Truth of ſuch as
" neither can Reward nor Puniſh.

There ſeems to be a monſtrous Contempt of preſent and future Fame in ſome Men. Reputation is made a Jeſt of; and by their Actions, one wou'd think, that the Wiſe *Solomon* was miſtaken in ſetting ſuch a Value on a *Good Name*; tho' vaſt is the Difference between the Zeal that flam'd before the Revolution, for the Preſervation of our Holy Religion, and the Indifference that appears now. The Story of the Firſt Queen *Mary* has loſt its Terrors, and a falſe Pretender is talk'd of, as if he was reſerv'd rather for a Bleſſing than a Curſe to us. The Image the Biſhop gives us of the Reign of Good King *Edward* and the reſtoring of Popery by his Siſter and Succeſſor, is enough to animate us all in the Vigorous Defence of the Succeſſion that is ſecur'd to us by our Laws.

" The Death of that Good Young King,
" *(ſays my Lord)* let in a Sea of Blood and Mi-
" ſery upon this poor Kingdom, and gave it
" ſuch a Taſt of the ſevere Vengeance, that
" a Superſtitious Worſhip of God returning
" home

" home in Triumph, from a Six Years Exile
" and Ejectment both requir'd and took, that
" I heartily hope it never will forget.

The ſame then was the Number of Years in the Exile of Popery by the Abdication of King *James*; but Eighteen Years more are gone: All that while have we been fighting to keep it, to defend our ſelves againſt a Popiſh King, and a Popiſh Pretender, who now are by ſome impudent Traytors ſpoken of as injur'd Princes; and all that we have been ſo glorioufly doing for the Defence of our Conſtitution treated as Rebellion. I ſhall in the next place, from my Lord's Sermon on the Death of that Divine Princeſs, our Sovereign's Siſter, give

The Character of Queen *MARY*.

" Her Heart, like *Joſiah*'s, was early ſet to
" ſeek God: And we have ſeen in her the
" Truth of what that God tells us, that they
" who ſeek him early find him. For ſhe has
" never yet deceiv'd the Hopes that a ſeverely
" Virtuous and Religious Education gave us;
" nor once occaſion'd a ſuſpicious Fear in any
" of her Friends. But on the contrary, ſhone
" out continually a Fair andGreat Example to
" the whole Nation, of a moſt firm, ſincere,
" and unaffected Piety towards God. Nor
" was ſhe ſatisfy'd to do her Duty ſingle and
" alone, but as the Miſtreſs of a large and
" numerous Family, took care that all who
" any ways depended on her, ſhou'd wor-
" ſhip God as well as ſhe her ſelf: She did not
" only give them her Example, and Opportu-
" nity, of Place and Time, but laid Reſtraint

" upon them, us'd her Authority and Power,
" to make them at leaſt appear as frequent at,
" and ſerious in Devotions, as they truly ought
" to be. She took away the Scandal and Re-
" proach that long had lain upon the Court,
" the Want of good Example in a Prince. I
" ſhould be loath to raiſe her Character at any
" ones Expence or Coſt beſides. Her Virtue
" and Devotion ſtand in need of no Advan-
" tage by Compariſon. I dare not think that
" ſuch Degrees of Goodneſs are ſo abſolutely
" neceſſary to every private Chriſtian, much
" leſs to every Prince, that without them they
" may not be, through God's Mercy, both
" good and happy People. And therefore I
" have no Deſign to repreſent Her otherwiſe,
" than imitable by every private Chriſtian.
" I am not inclin'd to ſay one Word, but what
" I think you all believe before-hand. The
" Place we ſtand in, and the Men we
" are, forbid us to invent or ſpeak Uncertain-
" ties, or any thing that will not ſome ways
" tend to Edification. Nor is there need of
" any thing beſides; for we are able with
" good Aſſurance to preſent to all Her Peo-
" ple, a Young, a Beautiful, and Powerful
" Queen, a perfect Pattern for their Imitati-
" on, in all that is exactly Virtuous or Reli-
" gious. Her Station was ſo much malign'd,
" that hearing nothing of this Head, from
" the moſt ſcrupulouſly curious nice Obſer-
" vers of Her Life, we ought in Reaſon to
" conclude Her truly Holy, and unblameable
" to all the World; and God alone can ſee in-
" to the Heart. The External of a Man is
" only known to Man, and that alone can be
" pro-

" propos'd to Imitation. And therefore, " e're I leave this Head, I wiſh I might effectually recommend Her Publick Outward " Carriage in the Houſe of God to all this " Audience, and eſpecially to thoſe of Her " own Sex. It was ſo decent, unaffectedly " devout, ſo grave, ſo ſerious, and compos'd, " that it is fit for every one to think on, and " to reform that light and gay Behaviour that " is much too common in thoſe Places. She " knew the Eyes of all were oft intent upon " Her, and therefore took all Heed to give a " good Example; but knew moreover, She " Herſelf was more immediately in God's " Preſence; and therefore ſo behav'd Her " ſelf, as beſt becomes an humble Supplicant, " before the Throne of his Adorable, All-" powerful Majeſty. Theſe Things become " us to commend, becauſe they are ſo fit for " private Imitation.

Such was this Excellent Queen, whoſe Soul was no ſooner in Heaven, than the Enemies of our Religion and Liberty moſt impiouſly aſſaulted her Sacred Memory with all the Fury of Popiſh and Tory Malice. They inſinuated in their Diſcourſes, Sermons, and Writings, that ſhe was a Rebel to her King and Father. And horrid to mention, one of their Prieſts is ſaid to have preach'd an infamous Sermon on that Text in Scripture, *Go, ſee this curſed Woman, and bury her, for ſhe is a King's Daughter.* Whether this Wickedneſs was really ſo Black, I had almoſt ſaid Blaſphemous; or whether they boaſted only of Villany they dar'd not otherwiſe be guilty of: But what

are not those profligate Wretches capable of, who can with Pleasure be the Contrivers of the Ruin of their Country, by supporting the Interest of the Common Enemy.

The Sermon which follows in course, is that on the Death of the Duke of *Glouceſter*, but I shall defer taking notice of it, till I have obſerv'd some fine Passages in that preach'd on the Death of King *William*; that Prince whose Reign the Faction have insolently declar'd to be a *Parentheſis* in History; and whose Memory has been lately insulted, in a manner not fit to be repeated: I need not say in what Place, nor on what Occasion. It is notorious. The distinguishing his Reign from those of King *Charles*, and King *James*, is a lamentable Return for the great Things he did for us. Pray God, we may never stand in need of another Deliverer, who wou'd save us on the Terms of being made uneasy by those he sav'd for his Life; and afterwards to have his Name insulted by every Hireling Scribler, and Common Libeller. This, the Bishop tells us, was what provok'd him to publish his Sermon preach'd upon the King's Death. I cannot help repeating his Lordship's own Words once more on this Subject; it being a Lesson none can be too perfect in.

Another Reason, says his Lordship, *of my publishing these Sermons at this Time, is, that I have a mind to do my self some Honour, by doing what Honour I could to the Memory of Two most Excellent Princes, and who have very highly deserved at the Hands of all the People of these Dominions, who have*

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any true Value for the Proteſtant Religion, and the Conſtitution of the Engliſh *Government, of which they were the great Deliverers, and Defenders. I have lived to ſee their Illuſtrious Names very rudely handled, and the great Benefits they did this Nation, treated ſlightly, and contemptuouſly. I have lived to ſee our Deliverance from Arbitrary Power, and Popery, traduced and vilified by ſome who formerly thought it was their greateſt Merit, and made it Part of their Boaſt and Glory, to have had a little Hand and Share in bringing it about: And others, who without it muſt have lived in Exile, Poverty, and Miſery, meanly diſclaiming it, and uſing ill the Glorious Inſtrument thereof. Who could expect ſuch a Requital of ſuch Merit? I have, I own it, an Ambition of exempting my ſelf from the Number of unthankful People. And as I loved and honoured thoſe Great Princes living, and lamented over them when dead, ſo would I gladly raiſe them up a Monument of Praiſe, as laſting as any thing of mine can be; and I chuſe to do it at this Time, when it is ſo unfaſhionable a Thing to ſpeak honourably of them.*

What Pity 'tis, that thoſe Inglorious Names are not known, who are ſo ungrateful to our *Deliverer*: Thoſe who without him muſt have ſtarv'd in Exile; and thoſe who were ſo officious after the Revolution was accompliſh'd, by the Bleſſing of God, on the Courage of true *Engliſhmen*, as to claim a ſmall Share in it. Let not the Friends of *France*, and the Pretender, flatter themſelves that there will not be the ſame Spirit, if ever it ſhould be wanted. Pray God continue Her Majeſty on the Throne; give Her Health, long Life, and Happineſs. And when it pleaſes him to take Her

Her to himſelf, let not, I ſay, the Friends of *France*, and the Pretender, flatter themſelves that there will not be the ſame happy Spirit of Liberty as ſhin'd at the Revolution, exerting it ſelf for the Proteſtant Succeſſion, to the Confuſion of all its Enemies.

The Firſt Thing I meet with obſervable in the Sermon on King *William* s Death, touches them cloſe who have been only ungrateful to that Prince's Memory.

" Who, *in my Lord's own Words*, ſhall go out " the Second Time, and fight the Battels of " that State, that ſhews it ſelf unthankful to " its Firſt Deliverer? It is an unaccountable " Proceeding, that of the *Grecian* Common- " wealths of old, to baniſh and diſgrace their " Generals after great and extraordinary Per- " formances, and ſaving of their States from " utter Ruin. The Fear of their aſpiring af- " terwards to Government, is not a Baſis for " that Building. That Maxim in particular, " *that they who are able to ſupport a ſinking State,* " *are able alſo to confound and overthrow it,* is a " pernicious one, and falſe, and hatched in a " villanous and moſt ungrateful Court. *Again,* " Let any one in reading Hiſtories, tho' never " ſo remote in Time, and unconcern'd in In- " tereſt, ſee and obſerve, if his Heart do not " unaccountably ſide and go along with Brave " and Noble Leaders; if he does not rejoice " in their Succeſs, and fall again with their " Misfortunes; if he is not mov'd with gene- " rous Indignation, to find a Prince or Peo- " ple partially unkind to brave Captains, and " moſt unthankfully neglecting paſt Delive-

" rances;

" rances; if he does not ſecretly wiſh that " State and Commonwealth may come again " to need, and to implore that Help they had " ungratefully forgotten, and not ſufficiently " eſteem'd and recompens'd: Which ſhews " how natural it is to love and honour the " Defenders of their Country, Life, and Laws, " and Liberties, and how unſeemly, thankleſs " and ungrateful Uſage to them ſhews in other " People.

How nearly this uncomely Character relates to us with reſpect to Two Illuſtrious Heroes, to whom we have been wonderfully oblig'd, I need not obſerve here. 'Tis what every good *Engliſhman* thinks of with Deteſtation and Abhorrence; and the Inſtances are too obvious to require Proof of them. The Biſhop ſince he preach'd this Sermon has ſeen the greateſt Obligations a People can have to the Braveſt of Captains, forgotten in an Inſtant: His Victories, ſuch as the *Engliſh* Hiſtory were never adorn'd with before, treated as ſo many Lucky Hits of Fortune in Favour of an Ambitious General; who in his Diſgrace has indeed ſhewn more Ambition than ever he did in the Height of his Glory, when all *Europe* rung of his Fame, and he only was deaf to the Applauſes that were given him by Friends and Enemies. He has now ſhewn an Ambition worthy his Immortal Actions; an Ambition to triumph over the Malice of his Enemies by Patience and Diſdain. Faction may for a Time prevail over Merit; but true Worth flouriſhes like the Palm, and riſes by Depreſſion. It will be hardly believ'd in After-Ages, that we whom Dr. *Atterbury* in his Ser-

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mon on the Death of the Queen call'd the *Beſt-natur'd Nation in the World*, ſhould make ſuch ill Returns to a Hero that had for Ten Glorious Campaigns been fighting our Battels in Defence of our Religion and Liberty: A Cauſe which we ſeem now to have little at Heart; and by the ſlight Value we ſet on Liberty, neceſſarily accuſtom'd us to leſſen our Eſteem of the Man that ſecur'd it; and fix'd it for ever, if we are not ſo wretched as to undo by our Folly what he did for us by his Courage and Conduct.

" Happy thoſe Days, *ſays the Biſhop*, when " Honourable and Faithful Service perform'd " to their Countrey, and dead Prince, re- " commended Men to the Love and Favour of " his Succeſſor; when they were not conſi- " der'd or neglected for the *Party* they had " choſen, but for the *good* that they had done, " and the Duty they had honeſtly diſcharg'd! " This was reaſonable, this was wiſe, but " this becauſe unuſual, was accounted Brave " and Noble. No Prince but ſtands in " Need of good and faithful Subjects, and " without them ſtands but ſingle. And Noble " and Virtuous Actions do not only recom- " mend, but make Men neceſſary. To ſide " with Party, and to ſerve a Turn does but " increaſe a Faction; but to conſult and to " promote the general Intereſt of one's Coun- " try is the true laſting Merit, and will gain " *Honour*, tho' it may not *Offices*; but in a Vir- " tuous Reign it will do both.

We ſhall now ſee what a Condition we were in, when King *William* came to our Deliverance, and how juſt are my Lord's Sentiments

ments of our Peril, and our Duty to revere the Memory of him, who delivered us from it. A uſeful Leſſon not only with reſpect to the dead, but to the living. " Muſt " not the Terms of our Submiſſion and our " Life have been to have been Slaves, and to " have offer'd up our Reaſon and Underſtanding, to the great Reproach of Human Nature? And how much leſs is that *than having our Right Eyes thruſt out*? I am always glad to " think Religion and Liberty go together, and " that they who wou'd be our *Lords* will not " accept of one without the other. From " theſe hard Terms, the King did, at *the Kingdom's Call*, deliver us: And if we have not " equally eſteem'd this Bleſſing; if we have " not receiv'd it with equal Gratitude, we " know where the Diſhonour lies: We ſhall be " found unworthy of the like Protection, tho', " if it pleaſe God ſo to puniſh us, we may fall " again into the like Hazard: Nor is yet too " late to make Enquiries of this Nature. For " tho' the King is now no more capable or " ſenſible of any grateful Honours, that may " fall upon his Perſon; yet for our own ſake " we ſhould glorify his Noble Acts, and ſhou'd " purſue his Memory with all the Praiſe and " Gratitude that it deſerves; to ſatisfy the " World Abroad, how much we value our Religion and Liberties, and how cloſely we will " abide by them, by ſhewing how we Valu'd, " Lov'd, and Honour'd him Living and Dead, " whom we eſteem'd the Great Preſerver of " them both". We have at laſt ſhew'd what an Eſteem we had for our Deliverer, what Value for our own Liberties. All the Eyes

of *Europe* have been upon us. Our Councils have doubtleſs been the Subject of their Animadverſion. And they have ſaid of us, what the Biſhop does in his Preface, never to be repeated too often. *Never did Seven ſuch Years together paſs over the Head of any* Engliſh *Monarch, nor cover it with ſo much Glory*, &c. *Such was the Fame of Her Majeſty's Adminiſtration of Affairs at Home; ſuch was the Reputation of Her Wiſdom and Felicity in chuſing Miniſters: And ſuch was then eſteem'd their Faithfulneſs and Zeal, their Diligence and great Abilities in executing Her Commands: To ſuch a Height of Military Glory did Her Great* General *and Her Armies carry the* Britiſh *Name Abroad: Such was the Harmony and Concord betwixt Her and Her Allies: And ſuch was the Bleſſing of God upon all Her Councils and Undertakings, that I am as ſure, as Hiſtory can make me, no Prince of Ours was ever yet ſo proſperous and ſucceſsful, ſo loved, eſteemed, and honoured, by their Subjects and their Friends, nor near ſo formidable to their Enemies. We were, as all the World imagined then, juſt entring on the Ways that promiſed to lead to ſuch a Peace, as would have anſwered all the Prayers of our Religious Queen, the Care and Vigilance of a moſt able Miniſtry, the Payments of a willing and obedient People, as well as all the glorious Toils and Hazards of the Soldiery.* Such was our happy and envy'd State, ſuch the lovely Proſpect of our Affairs to our ſelves and our Friends, *when God, for our Sins, permitted* the Spirit of Diſcord *to go forth, and, by troubling ſore the Camp, the City, and the Country, (and oh that it had altogether ſpared the Places ſacred to his Worſhip!) to ſpoil, for a Time, this beautiful and pleaſing Proſpect; and give us, in its Stead,*

Stead, I know not what-----. Can any thing be more Pathetic, more Sublime? Did the Painter with more Art drop the Curtain, when the Scene was too dismal to employ his Pencil? *Our Enemies will tell the rest with Pleasure.* And let our Enemies tell it. Never let it come from an *English* Pen. A Subject fit for the infamous *Leslie*, who having written Treason several Years in his *Rehearsal* and *Moderator*, has now reviv'd it in his *Plain-dealer*: An open Enemy of our Queen, to whom he refuses to own Allegiance: But who is always on the Watch to abuse every one, no Matter how Noble by their Quality, or Sacred by their Function, who plead for the present Establishment. He threaten'd us in his Libel written against one of the greatest Prelates of our Church, that the Act of Succession was a Cobweb Act, that Hereditary Right wou'd not bend to it; and he still lives to insult all the Defenders of our Liberties. After having been baffled in all his pretended Arguments, his Impudence and Sophistry are still exercis'd against our Constitution; and the Impunity he meets with is not the least ground of the Fears of all who wish it well. No sooner were the Bishop of St. *Asaph*'s Four Sermons publish'd, but it was immediately given out *Leslie* shou'd answer him, that is, he shou'd answer Religion, Truth, and Reason, which are the Three Things he has been boldly encountring ever since the *Revolution*. His meddling with the *Spectator* was one of the righteſt Things he ever did in his Life; for he was sure of being unanswer'd; since that Ingenious Author, from the Minute he took notice of such a Wretch

as he is, wou'd entitle himſelf to a Share of his Infamy. I ſhall never forget, what Mr. *Dryden* ſaid to a Gentleman, who was ſo fooliſh as to bid him write againſt a Prologue of *Powell*'s the Player, which tho' too indecent to bear Print, is exactly ſuited to the Character of that Prieſt, and to his Performances. "There "being ſome Men, as well as ſome Things, too "filthy to be touch'd: As there are others that add Grace to every thing about them.

When we conſider what an Inundation of Scandal has of late overwhelm'd us in *Atalantis's*, *Examiners*, *Poſtboys*, *Plain-dealers*, John Bulls, *Repreſentations*, and *Mother Haggy's*. how well ſhall we find his Lordſhip knew our Corruption, and how right'ly foretold our Misfortunes? "I "would not, *his Lordſhip ſays in the ſame Sermon*, "ſeem to preſage Things ſo diſhonourable "and unworthy of a Senſible and Brave Peo- "ple; if all Nations did not abound with "poor and impotent, with dark, malicious, "and malignant Spirits, that feed upon De- "traction, Calumny, and Lyes, and are ſet "on Fire of Hell; and our own as much as "others, if not diſcountenanc'd by Men of "Wiſdom, Virtue and Authority." Can any thing repreſent better the Licenſe of a Rampant Faction, who have not aſſerted one Truth, from their Appearance with the Incendiary and a Guard of Rebellious Rabble to this Day? And who are *thoſe Men of Wiſdom, Virtue and Authority*, that ſhould diſcountenance ſuch *Detractors, Calumniators and Lyars*? Might not we like the Philoſopher look for them at Noon with a Lanthorn? The following Reflections are as pertinent to theſe Times

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as if they had been written for them. My Lord is speaking of the Death of King *William*, and the Temper we were then in; which does not seem to be a whit mended, and it is well if we are not worse than when he spoke thus to us.

" This Blow will strike us as deep as even " our Enemies believe and wish, even to the " Heart, if it does not excite us to Steddi- " ness and Unanimity in all our Councils " and Proceedings. What a Reverse of For- " tune would that be! If this amazing Loss " should heal our Differences, confound our " Factions, and reconcile us to one another. " I know of nothing that could make amends " for it but such an Issue. And such a Loss " is sure as strong a Necessity to bring such a " Union on, as any thing we can imagine; " for how can we unite Abroad, if we divide " at Home?

How are we indeed United Abroad? How is the Great *Confederacy*, form'd in the Life-time of that Glorious King, shaken by the Wicked Practices of the Friends of *France*? Who is it of them that looks upon us as a People to be depended on, in Opposition to the House of *Bourbon*, and in Defence of the *Common Liberty*? Her Majesty is always the same. And the Glory she has acquir'd in Conjunction with her High Allies too great to be indifferent to her: But her Enemies and ours are perpetually endeavouring to sow Divisions between Her and Her Confederates: Which Endeavours of theirs Her Royal Wisdom will we hope, as easily overcome, as Her Arms triumph'd over their Power. Early it was

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that the Biſhop expreſs'd his Concern for the Support of thoſe Allies that are now daily revil'd and inſulted in *Abel*'s and other Factious Libels. *May our Allies abroad*, ſays his Lordſhip, *never feel the Loſs of King* William *ſit heavier on them than it then did.* A Pious Prayer, the Reſult of his Preſages, his Diſcernment, and his tender Zeal for the Welfare of his Countrey, drew from him. He continues:

" How can we ſupply that Loſs, without " a perfect Agreement both with our Friends " and one another? But whither are we dri- " ven to look for ſo fair a Day, from a Cloud " that darkens almoſt all the Countrey? Well " may we wiſh for ſuch a Time; but who " can expect his Death ſhould produce ſuch " good Effects, when all the Care and In- " fluence of his Life could contribute but juſt " enough to keep us quiet.

It is well known who were the Men that in his Time diſturb'd the Peace of the Kingdom by their cauſeleſs Clamours. How they leſſen'd all his Actions abroad, and perplex'd his Affairs at home. What occaſion'd their Diſcontents, he himſelf happily expreſs'd, when he ſaid his Kingdom would be as eaſy to govern as he could wiſh, if there were Five Hundred and ------ good Places at his Diſpoſal. The want of which begat *Weſt-Saxon Clubs*, and *Flying Squadrons*; whoſe Offſpring the *Tackers* and *Octobers* have very ill profited by the Leſſons of this Prelate, and other truly Orthodox Teachers. *Let us however make the beſt of it*, ſays he, *and believe we cannot quarrel now with ſuch Security. Let us ſtay till we have better Leiſure to diſagree and do one another*

another Miſchief. Let us firſt unite againſt our Common Enemy. How chimerical do ſome treat a Union againſt that Common Enemy of ours now. One of the Libellers promiſes us as the beſt Effects of the Halcyon Days to be reſtor'd us by his Peace, *That it will revive the Ancient Amity between* France *and* England. Witneſs the Fields of *Creſſy, Poictiers,* and *Agincourt.* That was the Ancient Amity between the *Engliſh* and the *French.* And witneſs the Fields of *Blenheim* and *Ramellies.* What mighty Things have been done by *Engliſh* Valour, to humble the Pride of that Inſolent Nation, and recover the Fame we had for above One Hundred Years been loſing? Our Hiſtories tell us what Endearments have been between the *French* and Us. The only Period in which we were remarkable for our Friendſhip to them, was that of King *Charles* the Second's Reign, when Men of the ſame Principles that are now publickly profeſs'd, were preparing the Way for us to that Slavery from which King *William* deliver'd us. The *French* have been the Common Enemy of all Good *Engliſhmen* ever ſince the *Norman* Invaſion; and it is impoſſible they ſhould be otherwiſe, ſince *England* only can keep their Ambition within due Bounds, and preſerve the Balance of Power. For this, will *France* always look upon her as her Foe; will be always contriving by Flattery and Bribery to amuſe and divide us at home, that we may neglect looking abroad. She will always envy us our Liberties, and hate us for our Religion. Can ſhe therefore be any thing better to us than a *Common Enemy?* And what other Name do all

thoſe

thoſe deſerve, who promote her Intereſt, and prefer her Golden Favours to the Honour and Safety of their Country. It is with Pleaſure every Loyal Subject muſt read that Part of this Sermon which ſpeaks of the Virtues of our moſt Gracious Sovereign, and the Bleſſings we enjoy in her. Nor is it with leſs Satisfaction we ſee how juſtly the Biſhop diſtinguiſhes a dutiful Homage paid to a Prince's high Dignity and Merit, from the blind Adulation of Court-Flatterers. We have too many among us who are ſo fooliſh as to confound the Topicks of a bad Reign with thoſe of a good; and think the ſame Harangue grateful to a Prince ruling by Law, which would pleaſe one governing by his Arbitrary Will.

" 'Tis a wrong Turn, *ſays my Lord*, that " People give to Exhortations of Obedience, " Duty, and Fidelity to Princes, when they " conceit they only tend to advance the Glo- " ry and Advantage of the *Governours*; it is " the *People's* Peace, and Happineſs, and " Plenty, and Security, that is intended moſt " by ſuch Diſcourſes; and which are beſt " provided for, and beſt aſſur'd, by being " quiet, good, and dutiful obedient Subjects. " To flatter Princes with a Power that be- " longs not to them, is but to enſnare them " to their Ruin in the Experiment: and to " ſet Subjects looſe from their Obedience to " the Laws, is to deſtroy them by their Li- " berty." All Men of Principles oppoſite to thoſe of Tyranny, have been miſrepreſented as Enemies to Government; and that they mean *Licentiouſneſs* when they plead for Liberty. How falſe this is, may not only be ſeen by

by what his Lordſhip has ſaid in this Diſcourſe, but by the Practice of the Friends to the *Conſtitution*; who have been the beſt Subjects of the Crown, the moſt dutiful, peaceful, and affectionate in their Behaviour to our Sovereigns, ſince our Sovereigns have made the Laws their Rule; whereas thoſe who affect to cry up an Obedience without Reſerve, have been the very Men that have only given an hated Inſtance of *Rebellion* againſt the *beſt of Princes*; which they began with Books and Libels, and ended with Violence and Blood. It was a happy Obſervation of this Learned and Wiſe Biſhop on the late King's Death: That "the Eyes of all the World will (*ſays he*) be fix'd upon us, to obſerve how we behave our ſelves on this Occaſion. Our Friends to ſee if we be worth their Friendſhip: Our Enemies to find our feeble Part, and make their Advantage of us.

All *Europe* would judge of our Worth by the Gratitude we paid the *Memory* of our dead King. We were a long while grateful to him in purſuing his Councils, and Heaven bleſs'd us with ſuch amazing Succeſſes, that our Friends had more Reaſon to reflect, whether they were worth our Friendſhip, than we deſerv'd theirs. The *Engliſh* Armies were the Terror of all the Nations, that were arm'd againſt Liberty: And our Sovereign the Refuge and the Hope of injur'd Kings and States. May She always be ſo: And may we never give Occaſion to any of our Friends to leſſen their good Opinion of us, nor be reduc'd to ſuch Circumſtances, as to make it a Queſtion, whether that Friendſhip in which

they glory'd, wou'd be a Diſgrace. What a Fall wou'd that be for a Nation ſo lately honour'd above all others? And we ſhall be in no Danger of ſuch a Fate, if we will be taught by a Prelate, ſo well able to teach us, as is the Biſhop of St. *Aſaph*, who goes on thus:

" We muſt therefore ſhew both Friends " and Enemies, that we are much at Unity " with one another; that we center all in du- " tiful Obedience to our Queen; and that " our Parties only now contend, who ſhall " deſerve Her favourable Regards the beſt, " by their Affection and Fidelity to Her Per- " ſon and Government, *by Virtue and true* " *Merit, and ſerving honeſtly their Country.* " Theſe Things will give new Life and " Hopes to our Friends, and Rage, and Diſ- " apointment, and Deſpair to our Enemies. " In a word, we muſt each of us do, within " our private Sphere, all that becomes true " *Engliſhmen*, that love the Liberties and Ho- " nour of their Country; and all that be- " comes the Profeſſors of the Reformed Re- " ligion, in Oppoſition to that great Cor- " ruption of Chriſtianity, *Popery*; to the ſe- " curing our ſelves at home, to the animating " our Friends abroad, and to the defeating " the inextinguiſhable Malice of our Ene- " mies. I will not enquire how every one is doing what is within his *Sphere* to oppoſe a Popiſh Pretender, to animate our Friends and defeat our Enemies: What we do to give new Life and Hopes to the one, and Rage, Diſappointment, and Deſpair to the other. But this I am aſſur'd of, we may do it if we will; and that if we let this Opportunity ſlip, we muſt

muſt our ſelves deſpair of another. It remains to oblige all thoſe that revere the Memory of our late Glorious King, to preſent them with

His CHARACTER *as drawn by my Lord of St.* Aſaph.

" It ſhould not, methinks, be ſaid, that all " the World beſides, ſhould know how to " prize his Life better than we who had the " Uſe of it. Can all the World beſides, ad- " mire that Probity, that Juſtice, and unble- " miſh'd Honour that adorn'd his Life, and " we alone be inſenſible, who reap'd the " Fruits of them? I challenge all our Hiſto- " ries to produce a Prince, in all Reſpects his " Equal: I call the differing Humours, Inte- " reſts, and Affections and Religions of the " Rulers of the World to witneſs, whether " they ever found a Man to center in, like him. " With whom they could ſo unſuſpiciouſly " concert their Meaſures, ſo ſafely truſt their " Intereſts, and on whoſe Honour they de- " pended ſo entirely. Could all this Confi- " dence be built, but on the Experience of " His Great Diſcernment, His mighty Know- " ledge how to balance Powers, and moſt " diſintereſted Integrity and Virtue? Where " are the Bargains that He ever ſtruck for His " particular Advantage? What Selfiſhneſs has " yet appear'd in all His Conduct for more " than Thirty Years? He might have rais'd " His Seat upon His Native Countries Liber- " ties; His very Enemies would have ſupport-

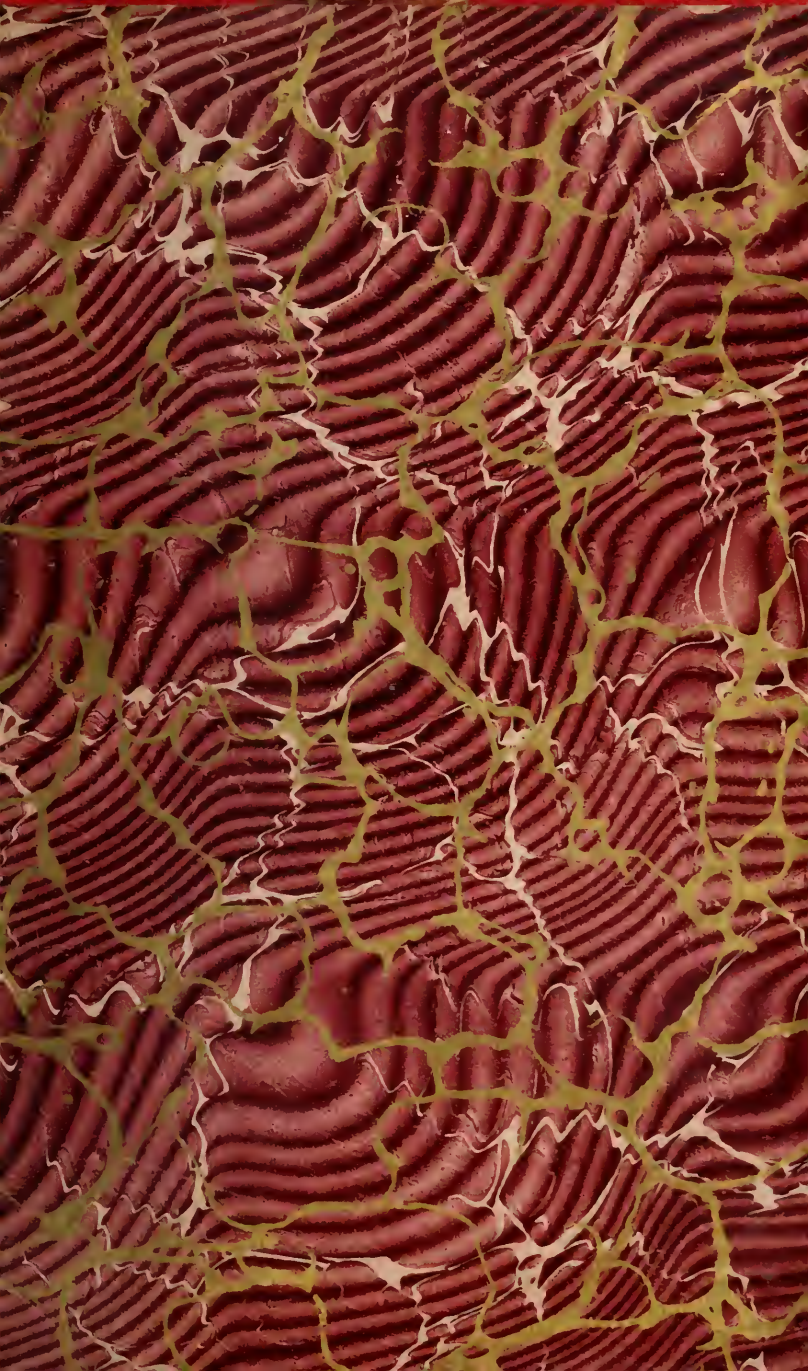
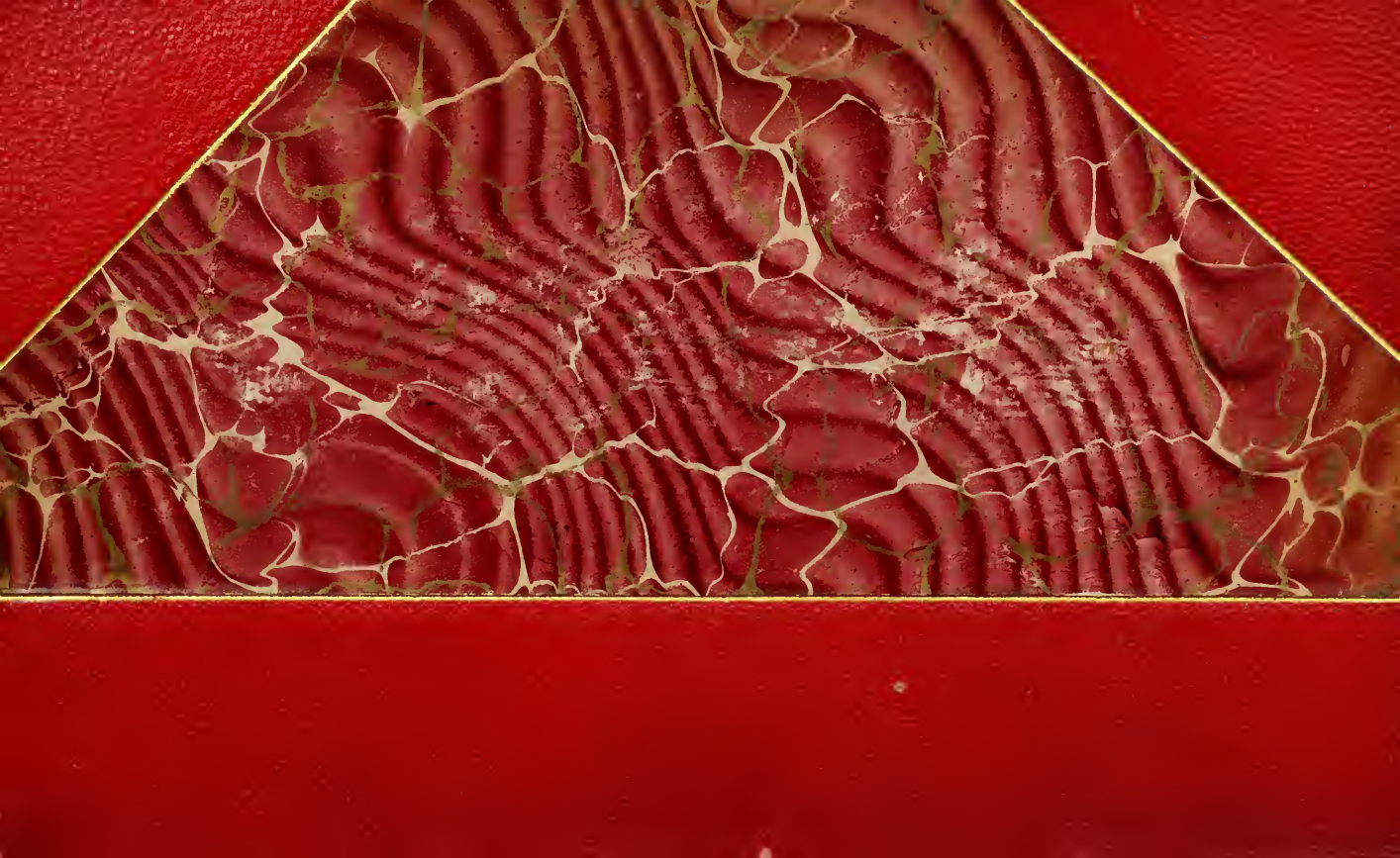
" ed Him in thoſe Pretences: But he affected
" no Honours but what were freely offer'd
" him, there, or elſewhere: And if the Hands
" that reach'd them, would have pull'd them
" back, His Ambition, that was only uſeful,
" knew how to wear, as well as to deſerve
" them. Can theſe and other His Great
" Qualities (a few of which ſerve to ennoble
" other Princes) immortalize His Name A-
" broad, make Him the Standard of true Ho-
" nour, and all Royal Virtues, and we at
" Home think meanly of them? No Infamy,
" I think, could fall upon our Country, e-
" qual to this Ingratitude and Blindneſs; nor
" more diſcourage Brave Attempts either A-
" broad or at Home, in our Defence, than
" to forget or ſlight ſuch Virtue.

Nothing, in the Opinion of his Lordſhip and all Honeſt *Britains*, can make us ſo infamous, as to fail in Reſpect to the Memory of this *King*. We have to comfort our ſelves, That the Beſt and Greateſt of this Kingdom, and *our Sovereign* at their Head, have ever expreſs'd the higheſt Veneration for it. Ingratitude has only been the Guilt of a Faction, who for their own baſe Intereſts and paultry Views would have hinder'd us of a Revolution in which they had no Hand: As they would deprive us of that Juſt, Honourable and Laſting Peace, to which they have not contributed by their Victories. What are the Calumnies with which they did not load His Sacred Character? Scarce was the Breath out of his Body, but one of 'em, it is ſaid the very ſame *Leſlie* who is ſet to work to affront the Biſhop,

to

to whoſe Sermons he can have nothing to object, publiſh'd a Libel call'd *Exorbitant Grants*, wherein with inſufferable Impudence he vilifies him as an Uſurper, and in doing ſo caſts the ſame Odium on his Royal Succeſſor Queen *ANNE*, whoſe Title is founded on the ſame Laws that made the Prince of *Orange* our King. Another, one indeed who had been as nameleſs as his Origin, but for the Diſgrace that a Borough brought on themſelves by chuſing him to repreſent them, was not content to reproach his Memory, but drank a Health to the Horſe that threw him; adding this horrid Reflection to his Helliſh Malice, that he ought to have been *De-witted*. But God ſoon after ſummon'd him to account for it at his own Bar: And tho I am far from imputing Mens Misfortunes to be always Judgments, yet in ſo remarkable a Caſe, I cannot help thinking that ſuch a Sin was not only puniſh'd on him that committed it, but on his Family. His Father laid felonious Hands on himſelf. His Brother, in the midſt of a flouriſhing Appearance of Fortune, became a Bankrupt; and the whole Houſe ſunk into Miſery and Contempt. May ſuch be the Fate of all thoſe Ungrateful Wretches that forget the Deliverance King *William* wrought for us, and curſe their *Deliverer*. I truſt there will be a Time when our Hands ſhall be rid of the War abroad, and the Government at Leiſure to chaſtiſe ſuch as have reproach'd and abus'd the Glorious Name of our late Monarch. With what Shame will ſome People then reflect on their Partiality, in laying a Mark on his Reign, and ſtarting dangerous and difficult Enquiries,

out

out of Spite to the Remembrance of that Prince, by whose Assistance only they enjoy the Power they would so unkindly employ to injure his Friends? I should not here forget the unpunish'd Insolence of him who call'd his Majesty *a Felon* for making a Treaty, which I wish we be not glad of, after our Armies are on the Banks of the *Soame*, and the Noise of 'em is almost heard at *Paris*. But I shall leave that Person to the Oblivion his Avarice is working for him; and conclude with wishing, That whenever it shall please God to exchange Her Majesty's Temporal for an Immortal Crown, the dark Councils of the Enemies of the Revolution may not so far prevail against the Legal Succession, as that we shall stand in need of a New Deliverance: Fearing our Carriage to the late King should make another Prince jealous of the same Treatment, and our Friends for the same Reason as this good Bishop has before observ'd, not think *us worth their Friendship.*

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